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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 3rd July 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.							
	Monthly.			1894.		1894.		
1	Árya Samáchár	Meerut ...	Dr. Rámchandra ...	For	June ...	1st	July ...	...
2	Kayasth Patriká ...	Lucknow ...	Dévi Prasád ...	"	" ...	30th	June ...	250 copies
3	Khatri Hitkári	Agra ...	Dínú Náth ...	"	" ...	29th	" ...	500 "
4	Rahnumá-i-Chungi ...	Do. ...	Hámid Husain, B. A.,	"	Apl. & May ...	1st	July ...	70 "
5	Risala-i-Theosophical Society,	Meerut ...	Dr. Rámchandra ...	"	June ...	3rd	" ...	...
6	Safir-i-Kashmir ...	Saháranpur ...	Avatár Krishna ...	"	May ...	1st	" ...	425 copies.
7	Siráj-i-Sakhun	Sháhjahánpur...	Hakim Niyaz Muhammad	"	June ...	3rd	" ...	...
8	Tahzíb-ul-Akhláq ...	Aligarh ...	Mumtáz-ul-din ...	"	July ...	"	" ...	...
	Bi-monthly.							
9	Indian Reformer ...	Lucknow ...	Rám Náráyan Varmá,	16th	June ...	1st	July ...	...
	Tri-monthly.							
10	Akhbár-i-Imámia ...	Lucknow ...	Sáyad Abid Ali ...	30th	June ...	30th	June ...	575 copies

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Urdu—(continued).					
	Tri-monthly.—(continued).			1894.	1894.	
11	Dabír-i-Hind ...	Agra ...	Amín-ul-din ...	1st, 10th, & 20th June	30th June ...	45 copies.
12	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	23rd & 30th "	27th June & 2nd July	225 "
13	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ..	1st July ...	2nd July ...	200 "
14	Násir-i-Hind ...	Agra ...	Muhammad Ali ...	" " ...	3rd " ...	40 "
	Weekly.					
15	Agra Akhbár ...	Agra ...	Tajammul Husain ...	28th June ...	1st July ...	230 copies.
16	Akhbár-i-Alam ...	Meerut ...	Muqarrab Husain Khán.	26th " ...	28th June ...	65 "
17	Akhbár-i-Islám ...	Agra ...	Abdul Majíd Khán...	30th " ...	1st July ...	526 "
18	Alwaqt ...	Gorakhpur ...	Muhammad Sa'íd ...	27th " ...	" " ...	660 "
19	Anís-i-Hind ...	Meerut ...	Kishun Saráp ...	30th " ...	2nd July ...	625 "
20	Anjuman-i-Hind	Lucknow ...	Bishun Lál ...	23rd & 30th " ...	27th June & 1st July	128 "
21	Ázád ...	Ditto ...	Sajjád Husain ...	29th " ...	1st July ...	200 "
22	Colonel ...	Moradabad ...	Banwári Lál ...	1st July ...	2nd " ...	400 "
23	Dabdaba-i-Qaisari	Bareilly ...	Thákur Prasád ...	23rd & 30th June ..	28th June & 1st July	250 "
24	Dabdaba-i-Sikandari	Rámpur ...	Muhammad Husain	25th " ...	27th June ...	446 "
25	Fitnah ...	Gorakhpur ...	Nizám Ahmad ...	24th " ...	28th " ...	500 "
26	Hindustání ...	Lucknow ...	Gangá Prasád Varmá	27th " ...	30th " ...	300 "
27	Jám-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	17th " ...	1st July ...	250 "
28	Kárnámah ...	Lucknow ...	Muhammad Yáqúb...	25th " ...	28th June ...	275 "
29	Káyasth Conference Gazette...	Ditto ...	Dípnáráyan Varmá...	29th " ...	1st July ...	500 "
30	Mihr-i-Nímroz ...	Bijnor ...	Karím-ullah ...	28th " ...	" " ...	435 "
31	Najm-ul-Akhbár ...	Etáwah ...	Rúh-ullah Khán ...	30th " ...	" " ...	223 "
32	Najm-ul-Hind ...	Saháranpur ...	Avatár Krishn ...	24th & 30th " ...	27th June & 2nd July	275 "
33	Nasím-i-Agra ...	Agra ...	Jamuná Dás Biswás...	30th " ...	2nd July ...	450 "
34	Nasím-i-Hind ...	Fatehpur ...	Muhammad Nawáz Khán.	23rd " ...	27th June ...	117 "
35	Nizám-ul-Mulk ...	Moradabad ...	Fahím-ul-din ...	26th & 30th " ...	29th June & 2nd July	250 "
36	Núr-ul-Anwár ...	Cawnpore ...	Abdul Hamíd ...	9th, 16th, 23rd & 30th June.	28th, 29th & 30th June & 1st July.	163 "
37	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	28th June ...	1st July ...	350 "
38	Police News ...	Meerut ...	Habíb Ahmad ...	16th & 24th " ...	28th June & 3rd July	500 "
39	Qaisar Punch ...	Ballia ...	Mirza Ághá Hasan...	6th & 20th " ...	27th June ...	...
40	Rahbar ...	Moradabad ...	Partáp Kishun ...	24th & 30th " ...	28th June & 2nd July	375 "
41	Riáz-ul-Akhbár ...	Gorakhpur ...	Nizám Ahmad ...	24th " ...	28th June ...	350 "
42	Rohilkhand Punch	Moradabad ...	Jamshed Ali ...	17th " ...	1st July ...	250 "
43	Sitára-i-Hind ...	Ditto ...	Banwári Lál ...	28th " ...	30th June ...	150 "
44	Tohfa-i-Hind ...	Bijnor ...	Jairáj Singh ...	27th " ...	" " ...	410 "
45	Tóti-i-Hind ...	Meerut ...	Sajjád Husain ...	24th " ...	28th " ...	570 "
46	Vernacular Advertiser	Lucknow ...	Rámji Mal Bhárgava	28th " ...	30th " ...	...
47	Zamánah ...	Cawnpore ...	Muhammad Safdar Hasan.	" " ...	28th " ...	...
	Daily.					
48	Oudh Akhbár ...	Lucknow ...	Shiva Prasád ...	27th June to 3rd July	27th June to 3rd July	503 copies (including 281 copies taken by Government).
	Urdu-English.					
	Bi-weekly.					
49	Aligarh Institute Gazette ...	Aligarh ...	Mumtáz-ul-din ...	26th & 29th June ...	27th & 30th June ...	441 copies (including 281 copies taken by Government).
	Hindi.					
	Monthly.					
50	Bhárat Prakáh ...	Moradabad ...	Banwári Lál ...	For June ...	1st July ...	...
51	Jain Hitaishi ...	Ditto ...	Panná Lál ...	" May & June ...	" " ...	...
52	Sarva Hitaishi ...	Ditto ...	Pandit Rám Swarup Sharmá.	" June ...	2nd " ...	...
	Bi-monthly.					
53	Káyasth Conference Prakáh;	Cawnpore ...	Rai Devi Prasad, B.A. B.L.	11th & 25th June ...	30th June ...	...
	Weekly.					
54	Almora Akhbár ...	Almora ...	Sadá Nand ...	25th June ...	27th June ...	104 copies.
55	Bhárat Jíwan ...	Benares ...	Rám Krishna Varmá	25th June & 2nd July,	28th June & 3rd July	1,500 "
56	Khichri Samáchár	Mirzapur ...	Mádho Prasad ...	16th & 23rd June ...	2nd July ...	300 "
57	Nágri Nírad ...	Ditto ...	Káshi Prasád ...	28th " ...	1st " ...	400 "
58	Sajjan Kírti Sudhákar	Udaipur ...	Ashyáchálak Dán ...	25th " ...	29th June ...	65 "
	Daily.					
59	Hindustán ...	Kálákankar (Partábgarh).	Devi Dayál Shukl ...	26th June to 1st July	27th June to 2nd July	500 copies.
	Hindi-Urdu.					
	Monthly.					
60	Arya Darpan ...	Sháhjahánpur...	Bakhtáwar Singh ...	For June ...	1st July ...	450 copies.
61	Játi Samáchár ...	Kagarol (Ágra),	Chaudhri Kanhai Singh.	" " ...	" " ...	350 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—*(concluded)*.			1894.	1894.	
	Weekly.					
59	Káshi Patriká	Benares ...	Lakshmi Shankar Misra, M.A.	29th June ...	1st July ...	450 copies (including 343 copies taken by Government).
	Bi-weekly.					
60	Jaipur Gazette	Jaipur ...	Mahávír Prasád ...	20th & 23rd June ...	28th June ...	100 copies.
	MARATHI.					
	Weekly.					
61	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	27th June ...	30th June ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
62	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	25th June ...	28th June ...	375 copies.

I.—Political and Foreign.

Rahbar. 30th June 1894.

Appointment of Nawab Muhammad Mushtak Husain, as a member of the Rampur State Council.

1. The *Rahbar* (Moradabad), of the 30th June, is very glad to learn that Sir Charles Crosthwaite has selected Nawab Muhammad Mushtak Husain to be a Member of the Rampur State Council, and congratulates the Nawab of Rampur on getting such an able and experienced gentleman as his adviser. The *Rahbar* hopes that the news is true, and that he will accept the appointment offered.

Police News. 24th June 1894.

Mal-administration in Tonk.

2. The *Police News* (Meerut), of the 24th June, complains that there is great mal-administration in Tonk, and states that it will publish details after it has fully satisfied itself of their truth.

Hindustán. 29th June 1894.

Indian Coolies in Natal.

3. The *Hindustán* (Kalakankar), of the 29th June, condemns the disabilities imposed on the Indian Coolies in Natal as most unjust, and calls upon the Government of India and British Parliament to interfere on their behalf.

II.—General Administration.

Hindustán. 28th June 1894.

Orders issued by the Local Government regarding the supply of provisions to officers on tour.

4. The same paper of the 28th June, giving the substance of the orders issued by the Government of these provinces regarding the supply of provisions to Government officers on tour, and published in the Official Gazette, dated the 23rd idem, expresses approval of the orders and hopes that officers and villagers will strictly obey them. Now no oppression should exist and people can claim fair prices for all articles supplied. If any persons still submit to the extortions of police constables or tahsil chaprasis, they will have only themselves to thank. (The *Oudh Akhbár*, Lucknow, of the 30th June, highly approves of the orders of the Local Government, and observes that the Government has acted very wisely in not issuing hard and fast rules. It has only laid down general principles leaving the details to be settled by the District Officers according to the state of things in their respective districts.)

Hindustání. 27th June 1894.

The same.

5. The *Hindustání* (Lucknow), of the 27th June, publishing the rules issued by the Local Government regarding the supply of provisions to the camps of officers on tour, thanks the Government and the Raja of Bhinga for the issue of the rules, and trusts that the Collectors and the tahsildars will carefully observe them; affording the people no ground for complaint. The rules should be made known to the inhabitants of every village.

Azád. 29th June 1894.

The same.

6. The *Azád* (Lucknow), of the 29th June, considers the rules satisfactory, but observes that it remains to be seen how they work in practice.

Nágri Nírad. 28th June 1894.

Secretary of State's despatch regarding the Simultaneous Examination question.

7. The *Nágri Nírad* (Mirzapur), of the 28th June, adverting to the despatch of the Secretary of State *anent* the Simultaneous Civil Service Examination question, observes that it is difficult to understand what strong objections there could be to the examination being also held in this country. The Government of India and all the Local Governments, except the Madras Government, opposed the proposal, and the Secretary of State acquiesced in in their views. When will Parliament cease to blindly follow the lead of the Government of India? The opinion of the Madras Government reflects great credit on its liberal-mindedness.

Hindustání. 27th June 1894.

Condemnation of the divide-and-rule policy.

8. The *Hindustání* (Lucknow), of the 27th June, says that in expressing his opinion on the subject of tree-marking, Sir Richard Temple told the correspondent of an English newspaper that the existence of discord among the natives was desirable in order that Englishmen might

continue to rule over them like arbitrators. But the deep anxiety to which the Anglo-Indians were exposed on the occasion of the late Bakr Id must have brought home to Englishmen like Sir Richard, the evil effects of the dangerous divide-and-rule policy. Serious riots occurred last year, which, according to the public opinion, were due to the unwise proceedings of officers, but which were attributed by the authorities to the cow-protection propaganda. Special Courts had to be established to try the offenders, and a large number of people were sentenced to long terms of imprisonment This year special arrangements had to be made to maintain peace on the day of Bakr Id. According to a contemporary the European residents at Allahabad had no sleep for the whole night that day owing to anxiety. This might not have been the case with the Europeans at Allahabad, but there was undoubtedly a great deal of anxiety among the officers in Azamgarh, Bareilly, and Ghazipur; several thousand rifles were issued and one hundred rounds of cartridges supplied to volunteers at Bareilly. The Azamgarh district was divided into 24 centres; the Deputy Inspector-General of police, the Magistrates, the police officers, and others attending to no other work for three days than the regulation of Bakr Id. Such precautions had to be taken; though the country was invaded by no foreign enemy, nor was there a desire among the people to throw off the British yoke Sir Richard Temple and other Anglo-Indians who are in favour of disunion between the Hindus and Musalmans should take a lesson from Bakr Id, and see how difficult it would be to preserve peace in the country, if ill-feeling between the two communities ran high throughout the year. Even a most powerful Government could not carry on the administration satisfactorily if general unrest prevailed in the country at all times of the year as on the day of Bakr I'd. Lord Elgin is entitled to public gratitude for rectifying the policy of the Government of India in the matter of cow-killing. Mr. Alexander, the Collector of Bareilly, strictly carried out His Lordship's orders, and the result was that both Hindus and Musalmans were satisfied with his arrangements on the Bakr I'd. He allowed the Musalmans to kill kine, but saw that no annoyance was caused to their Hindu neighbours.

ALMORA AKHBÁR. 25th June 1894.

British rule in India.

9. The *Almora Akhbár*, of the 25th June, says that Englishmen did not conquer India by the sword like Musalmans. They came to this country as traders and obtained grants of land from the then Hindu and Muhammadan rulers by gaining their good will. When they had obtained a firm footing in the country, they began to interfere in its internal wars in a very cunning way. Whenever two chiefs were at war with each other, they sided with the stronger chief and acquired new territories and privileges from him in return for the aid given him in vanquishing his enemy. Another cause of the rapid expansion of British dominion was that, as Englishmen paid special attention to the protection of the lives and property of their subjects and established railways, telegraphs, post offices, &c., the people in several parts of the country voluntarily placed themselves under their rule. It is beyond the shadow of a doubt that Englishmen at first treated natives with great consideration and consulted them in all matters, particularly as they felt that their supremacy depended on the good will of the latter. Now that they have got a strong hold upon the country and their strength has considerably increased, they have changed front, and have not the same respect for the feelings of the people as before. Their interests too are disregarded and no endeavours are made to improve their condition which is getting worse and worse every day. The Government of India should make a point of keeping the people happy and contented; as no Government in the world can last long if its subjects get dissatisfied and disaffected towards it.

OUDH PUNCH. 28th June 1894.

Causes of the unsatisfactory condition of the Indian treasury.

10. The *Oudh Punch* (Lucknow), of the 28th June, represents the Indian treasury as a man whose blood is being sucked by a number of large leeches marked, the Army expenditure, the Home Charges, the Salaries of Civil Officers, the Frontier expenses, the Loss by the fall in Exchange and so forth.

OUDH PUNCH. 28th June 1894.

Change in the condition of Englishmen and natives under British rule.

11. The *Oudh Punch* (Lucknow), contains another cart oon in which an Englishman on his first arrival in this country is represented as a comparatively thin man standing in his room and probably selling goods; while a native at the time is depicted as a fat and pot-bellied man. Now the former who has become a strong and stout man sits on an easy chair with his legs stretched out, smoking and reading the *Pioneer*. A bottle of liquor is placed on a table in front and his tennis bat and ball are lying near his chair. On the other hand, the native who has been reduced to a mere skeleton presents himself before him as a beggar walking with great difficulty with the aid of his stick.

BHÁRAT JÍWAN. 25th June 1894.

Tree-marking.

12. The *Bhárat Jíwan* (Benares), of the 25th June, condemns the cry of "Mutiny" raised by some English Politicians and newspapers in connection with tree-marking as utterly absurd and as a sign of a guilty conscience, and warns Englishmen that it is most impolitic to cast unjust slurs on the loyalty of the people.

ALMORÁ AKHBÁR. 25th June 1894.

Assault on the District Magistrate in Court at Azamgarh.

13. The *Almora Akhbár*, of the 25th June, referring to the assault committed by a prisoner on the District Magistrate of Azamgarh in Court owing to the latter abusing him, regrets to say that many officers, both high and low, are in the habit of abusing people who have to deal with them. Some men, unable to put up with abuse, give them titfortat and commit assaults.

NAJM-UL-HIND. 24th June 1894.

Maulvi Sami ul-lah Khan's article on cow-killing.

14. The *Najm-ul-Hind* (Saharanpur), of the 24th June, says that Maulvi Sami-ul-lah Khan's article on cow-killing is quite unworthy of his position and shrewdness. He has not endeavoured to find out the true causes of cow-killing riots like an impartial and unprejudiced man; but has taken his cue from the resolution of the Local Government, laying the disturbances to the charge of the cow-protection societies and the National Congress. Apart from the sacredness of the bovine species according to the Hindu religion, the prosperity of this country, where agriculture is the chief industry and is carried with the aid of cattle, may be said without fear of contradiction to depend on the abundance of cattle. Cow-slaughter did not exist to a large extent under Muhammadan rule, and several Muhammadan kings entirely prohibited it at the request of the Hindus. Like the Hindus, a large portion of the Musulmans are now cultivators, and therefore the preservation of cattle is equally desirable in the interests of the two communities. The sacrifice of a cow may be specially meritorious in Arabia where the Quran descended, and where kine are scarce; but surely the Quran does not make it compulsory, especially in a country where it leads to serious outbreaks and is injurious to the best interests of the people. Cow-sacrifice is practised by the poorer Musalmans, simply because it is more economical, as is admitted by the Maulvi himself. Government, which pursues a policy of religious neutrality and supplies beef to European soldiers, cannot be expected to forbid cow-killing. But the Hindus appeal to their Muhammadan brethren to refrain from that practice which is so detrimental to the well-being of the country. As regards Bakr I'd riots, they are due to the circumstance that Musalmans now kill kine in a way most offensive to their Hindu neighbours. Formerly kine were offered up in those parts of a city, which were entirely inhabited by Musalmans; and even there by the poorer men. How often has the Maulvi sacrificed kine and how many times has he eaten beef at his own house or at those of his friends during his whole life? If he speaks the truth, he will say not even once. There were several Musalmans among the active members of the Muzaffarnagar Gorakshini Sabha. A well-informed gentleman like Maulvi Sami-ul-lah Khan should be ashamed of declaring that the educated Hindus have attacked Government on the one hand and their fellow-countrymen, the Musalmans, on the other. Even Sir Saiyid Ahmad Khan did not bring such a charge against the National Congress. The Maulvi is envious of the progress made by the Hindus. If the Congress were a seditious movement, Government

would have suppressed it with a high hand long ago. The Maulvi says that the Musalmans can endure every hardship, but cannot tolerate any religious interference. Religious interference is equally intolerable to every community. The ostentatious manner in which the Musalmans kill kine is very annoying to the Hindus who are not inferior to the former in any respect. The interests of the Hindus and Musalmans in this country being identical, nothing could be more reprehensible than to stir up animosity between the two communities. If the Maulvi was unable to throw oil on the troubled waters, he should have held his tongue. Dr. Leitner's article on cow-killing may not be strictly in accordance with the dictates of the Quran, but at all events it is not opposed to them, and is intended to restore good feeling between the Hindus and Musalmans. It would seem that the Maulvi has published his article with a view to defend the officers from the charge of playing off one community against the other. The editor does not like to comment on that delicate question; but would simply content himself with advising Government to observe strict neutrality and pursue a conciliatory policy.

Bakr Id at Mau, Azamgarh district.

15. A correspondent of the *Akhbár-i-Islám* (Agra), of the 30th June, writing from Mau, Azamgarh district, praises the District Magistrate for the satisfactory arrangements made by him on the day of Bakr I'd at Mau. He himself rode up and down the streets of the town throughout the day. The Hindus were bent on committing riots and held secret meetings at night for several months; but the arrival of a troop of cavalry from Fyzabad quite frightened them. A list of all the places, where kine were to be killed and which were found to be 80, was made out by the police, and steps were taken to guard those places. AKHBÁR-I-ISLÁM. 30th June 1894.

Quarrel between the Hindus and Musalmans on the day of Bakr I'd at Raipur, Saháranpur.

16. The *Najm-ul-Hind* (Saháranpur) of the 24th June, states that there was a slight dispute between the Hindus and Musalmans at Raipur on the day of Bakr I'd and that the case is pending before the District Magistrate. NAJM-UL-HIND. 24th June 1894.

Orders for the regulation of the Muharram at Agra.

17. The *Nasím-i-Agra*, of the 30th June, publishes the orders issued by the District Magistrate of Agra for the regulation of the Muharram. White flags will be put up at a distance of ten paces on each side of a *Sabil*, and no kind of music other than the Muharram music will be played within the flags; similarly no music is to be played within 50 paces of a Muharram procession. Routes have been fixed for the visitors to the Sitla fair. NASÍM-I-AGRA. 30th June 1894.

Suggestions made for the consideration of the Inspector-General of Police.

18. A correspondent of the *Najm-ul-Hind* (Saharanpur), of the 30th June, makes the following suggestions for the consideration of the Inspector-General of Police in these provinces:—(1) Under the police reform scheme English-knowing Court Inspectors have been appointed in many large districts. But some large districts have still got Urdu-knowing Court Inspectors who should be replaced by English-knowing men. (2) There are some Inspectors who are good for nothing. They should be degraded and deserving Sub-inspectors promoted to their posts. (3) The Head constables should be transferred from one police-station to another in the same district every year; the sub-inspectors from one district to another in the same Division, and the Inspectors from one district to another in the province every second year. If a police officer lives for several years at the same place, he makes many friends there whom he is obliged to favour. (4) As religious feeling has run high among the Hindu and Muhammadan communities since the occurrence of religious riots last year, it would be well if the number of the Hindu and Muhammadan officials in each district were equalized, and a Hindu and a Musalman were alternately placed in charge of every police station. NAJM-UL-HIND. 30th June 1894.

Memorial of native Christians regarding their employment in the public service.

19. The *Najm-ul-Akhbár* (Etáwah), of the 30th June, referring to the memorial of native Christians, observes that they are very backward in education and generally do not bear a good character. Their community is chiefly made up of converts who belonged to the lowest classes of NAJM-UL-AKHBÁR. 30th June 1894.

Hindus and Musalmans and is not respected by the public. The native Christians are largely employed in Railway Offices, but their conduct there does not reflect much credit on them. If the native Christians prove themselves fit for the public service, Government will have no objection to employ them; but it can show no special favor to them. Their memorial should be rejected by Government.

QAISAR PUNCH. 20th June 1894.

Suspension of Abdul Ghafur, who was in charge of the dispensary at Rasra, Ballia.

20. The *Qa'sar Punch* (Ballia), of the 20th June, complains that Abdul Ghafur, who was in charge of the dispensary at Rasra, having been under suspension for the last two months, is in great distress. The Inspector-General of Civil Hospitals and Dispensaries should tell him what charges have been brought against him and demand an explanation from him. If he be guilty, he should be punished; if not, he should be reinstated in his appointment.

QAISAR PUNCH. 20th June 1894.

Corrupt officials.

21. The same paper complains that there are officials whose pay is only Rs. 15 or 20 a month, but who live in comparatively high style; keeping a horse worth Rs. 200, several servants, and a mistress, and addicted to the use of liquor. Such officials must commit thefts or take bribes in order to meet their heavy expenses.

QAISAR PUNCH. 20th June 1894.

Sub-Registrar's office at Ballia.

22. The same paper complains that the Sub-Registrar's office Ballia has been ordered to be located in a bath-room in the Collector's bungalow which is 13 × 7 feet, and is quite insufficient for the requirements of the office.

RAHBAR. 24th June 1894.

Dismissal of two police constables for interfering with the Arya Samaj at Moradabad.

23. The *Rahbar* (Moradabad), of the 24th June, states that on the 17th idem, when a meeting of the Moradabad Arya Samaj was held, two Musalman police constables presented themselves and said that they had been ordered by the city Inspector of police to prepare a list of all the men present at the meeting. The Samaj was highly annoyed at their proceeding and reported them to the city Inspector who at once suspended them and afterwards got them dismissed. It would appear that the city Inspector never gave them any orders, and that their object was to levy blackmail.

RAHBAR. 30th June 1894.

Tahsildar of Bilari, Moradabad.

24. The same paper, in its issue of 30th June, states that the syce of Munshi Bú Ali Bakhsh, the Tahsildar of Bilari, instituted a criminal suit against the Tahsildar on the charge of assault. The suit has been dismissed for want of evidence. Indeed no man could be expected to give evidence against the Tahsildar. According to public opinion the conduct of the Munshi is not free from blame. The Magistrate should make a private inquiry into the matter. If the Tahsildar be found guilty, he should be rebuked and transferred from Bilari.

POLICE NEWS. 16th June 1894

Babu Dila Ram, Deputy Collector, Meerut.

25. The *Police-News* (Meerut), of the 16th June, complains that since the courts have been held in the morning at Meerut owing to the hot weather, Babu Dila Rám, Deputy Collector, has held his court from morning till 7 or 8 in the evening, and that consequently the parties to suits, witnesses, mukhtars and pleaders have had to be present in court during the whole day to their great inconvenience. He has not got more work than the other Deputy Collectors; but appears to be a slow coach. It would be well if he were relieved of a portion of his work.

POLICE NEWS. 16th June 1894.

Character-books of Police officials.

26. The same paper complains that circular No. 1, dated 19th January 1894, of the Inspector-General of Police, has not yet been given effect to in many districts. The police officials have not been granted copies of entries in their character-books at some places, and where copies have been granted the entries noticing slight mistakes have not been struck out with the permission of District Magistrates, as should have been done. Again entries are still made in the

character-books of Sub-Inspectors without the consent of the Inspector-General being previously obtained.

27. The *Khichri Samáchár* (Mirzapur), of the 23rd June, complains that at the instigation of Maulvi Farzand Ali, at Mirzapur, one Nankhu Lal, Khatri, who is on intimate terms with the Maulvi, put up Bakhshi Husain, a Musalman, who works as survey amín, at the Dharm-shála attached to Mulli Jagan Nath's Shivala (a Hindu temple) a few days before the Bakr-Id. Fifteen months ago this Bakhshi Husain had enticed a Brahman's wife who was consequently turned out of caste and separated from her husband and child. He outraged the temple by taking food and doing other objectionable things there. The Hindus were much annoyed and reported the matter to the Kotwal on the 16th June, who at once paid a visit to the temple and ordered Nankhu Lal to turn Bakshi Husain out of the temple within 24 hours. The man left the temple on the 22nd June at mid-day, and the same day in the evening Maulvi Farzand Ali made a false report at the police-station against certain persons. Next day in the after-noon one Head-constable and three constables first went to Maulvi Farzand Ali and then proceeded with him and his comrades to Jangi-ghat. The whole party left the place after some time; none of the men, against whom the Maulvi had made the report, being sent for and examined by the Head-constable. The editor brought these matters to the notice of the Circle Inspector, the Court Inspector and the District Magistrate. (*To be continued*).

Quarrel between Maulvi Farzand Ali and some Hindus, Mirzapur.

KHICHRI SAMACHAR, 23rd June 1894.

III.—EDUCATION.

28. A correspondent of the *Oudh Punch* (Lucknow), of the 28th June, complains that the Persian and Arabic courses of studies for the Schools and Colleges are prepared in a very objectionable manner. The compilers make extracts from obscure books, which they happen to find at any Library or in the waste paper at a Grocer's shop, carefully avoiding popular and standard works for two reasons, *first*, because they are afraid that boys would not care to buy their courses at high prices, if the courses were composed of extracts from popular and standard works which are available at very moderate prices at any book-seller's shop; and *secondly*, they take extracts from unknown books in order that the public might think that their range of reading is very wide. The courses so prepared are to be found full of mistakes; apparently because the compilers get hold of incorrect editions of books and have not the ability to detect and correct the mistakes. The Persian and Arabic Courses for the Intermediate and B. A. Examinations are good instances in point. The writer could point out at least two hundred mistakes in each of these courses. It is believed that new courses have been prepared by the compilers. It would be a great misfortune if they were sanctioned. There are some very able scholars in the Education Department, though they have not received the title of Shams-ul-Ulma. They should be induced to prepare suitable Persian and Arabic Courses which should be printed and sold by Government.

Condemnation of the Persian and Arabic courses for the intermediate and B. A. Examinations

OUDH PUNCH, 28th June 1894.

29. The *Oudh Akhbar* (Lucknow), of the 27th June, publishes the prospectus issued by Raja Jai Kishan Das, C. S. I., Assistant Secretary to the High Female Education Committee, regarding the establishment of a female school at Lucknow, and the letter addressed by him to the members of the Governing Council; and observes that the public should be thankful to Sir Charles Crosthwaite for setting the movement on foot, and calls upon the public to support it.

Scheme regarding the encouragement of female education in the North-Western Provinces and Oudh.

OUDH AKHBAR, 27th June 1894.

IV.—LOCAL AND MISCELLANEOUS.

30. The *Dabdaba-i-Qaisari* (Bareilly), of the 23rd June, praises the District Magistrate for his sympathy with the people, and observes that he has permitted those men, who cannot afford to cover their houses with tiled roofs, to put thatched roofs on them for the present.

Permission given to the poor to cover their houses with thatched roofs at Bareilly.

DABDABA-I-QAISARI, 23rd June 1894.

RAHBAR. 24th June 1894.

Shop-keepers in Thákurdwára Moradabad, ordered to replace thatched roofs by corrugated iron.

31. The *Rahbar* (Moradabad), of the 24th June, states that the Tahsildar of Thákurdwára has, with the permission of the District Magistrate, ordered all the shop-keepers to replace the thatched roofs on their shops by corrugated iron as a precaution against fire. The proposal is no doubt a good one, but it will press severely on the shop-keepers whose condition is very unsatisfactory.

ANÍS-I-HIND. 30th June 1894.

Musalman compounder and water carrier at the Meerut dispensary.

32. The *Anis-i-Hind* (Meerut), of the 30th June, says that the compounder and the water-carrier at every hospital and dispensary should be Hindus, so that no patient, whether a Hindu or a Musalman, might have any objection to accept medicine and water at their hands. If the editor does not mistake, the dispensary rules provide for the appointment of Hindus to the posts above referred to. But at the Meerut dispensary both the compounder and the water-carrier are Musalmans, which causes much annoyance to the Hindu patients, though they cannot help accepting medicine and water supplied by those men. It may be hoped the Civil Surgeon will give his best attention to the matter.

NASIM-I-AGRA. 30th June 1894.

A dakaiti at Seola, Agra district.

33. The *Nasim-i-Agra* of the 30th June, complains that a gang of dakaits attacked a marriage procession at the Seola village in Agra; wounding several men and carrying away much property.

NASIM-I-AGRA. 30th June 1894.

Dr. Mukund Lal's memorial at Agra.

34. A correspondent of the same paper says that the gentleman who has built a fountain at Agra as a memorial to Dr. Mukund Lal appears to have owed him a grudge. The tablet on which the inscription is engraved has been so badly located that every visitor to the fountain places his foot on it inadvertently; the tablet should be put up on an elevated place and protected by iron railings.

ALLAHABAD:
The 9th July 1894.

PRIYA DAS, M. A.,
Govt. Reporter on the Vernacular Press of Upper India.

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